

COMMISSIONER'S SALE

OF
Free Simple Lands, Leaseholds and other Property

Situate at Honolulu,

ISLAND OF OAHU, TERRITORY OF HAWAII.

Pursuant to a decree made by the Honorable W. J. Robinson, Third Judge of the Circuit Court of the First Judicial Circuit, Territory of Hawaii, filed on the 17th day of February, A. D. 1905, in an action entitled "Hawaiian Trust Company, Limited, plaintiff, vs. The Royal Hawaiian Hotel Company, Limited, defendant, petition for foreclosure of mortgage deed of trust (equity division 1455) the undersigned, as Commissioner, duly appointed, will sell at public auction, to the highest and best bidder, subject to the confirmation of the court,

On Saturday, the 22d Day of April, 05.

at 12 o'clock noon of said day at the front (mauka) entrance of the Judiciary Building, in Honolulu, Island of Oahu, Territory of Hawaii, the following described fee simple lands, leaseholds and other property of The Royal Hawaiian Hotel Company, Limited, situated at Honolulu, Island of Oahu, Territory of Hawaii.

FEE SIMPLE LANDS.

All that tract or parcel of land situate in Honolulu, Island of Oahu, Territory of Hawaii, in that block bounded by Hotel, Richards, Beretania and Alakea streets, described in deed from James A. King, Minister of the Interior to E. C. Macfarlane, dated November 30, 1897, of record in the Hawaiian Registry of Conveyances in book 176 on page 37 et seq. Containing an area of 72,230 square feet or 1.653 acres. Together with all the buildings, erections and improvements thereon.

LEASEHOLDS.

(1) Lease from Rosalie Tripp and Alfred N. Tripp her husband, to Edward C. Macfarlane, dated November 1, 1897, of premises on Richard street, having a frontage of 153.6 feet on said street. Term 15 years from November 1, 1897. Rent \$55.00 per month.

(2) Lease from Henry Waterhouse, executor of the will of Henry Dimond to E. C. Macfarlane, dated December 1, 1897, premises on Beretania street, described in deed from Kuniakaka and others to Henry Dimond by deed of record in Liber 96, page 46. Term for the life of Edwin H. Dimond. Rent \$25 per month.

(3) Lease from the Waterhouse Investment Company Limited, to E. C. Macfarlane, dated March 1st, 1898, premises on Beretania street in Honolulu, containing an area of 44-100 acres, including the premises known as "Penhallow Court." Term 20 years from March 1st, 1898. Rent \$1,000 per annum.

PERSONAL PROPERTY.

(1) All goods, chattels, and effects of The Royal Hawaiian Hotel Company of every description, nature and kind, in, about, belonging to, or used for or used in connection with the Company's hotel in Honolulu, including all furniture, fixtures, fittings, linen, cutlery, silver plated ware, crockery, glassware, kitchen utensils, carpets, rugs, mats, pictures, chamber ware, provisions, wines, liquors, cigars, all other stores and all movable effects, and

(2) The goodwill of the business carried on by The Royal Hawaiian Hotel Company.

The premises include a two-story main building, of solid concrete, a large two-story annex, a brick kitchen and bakery, three two-story and six one-story cottages, upwards of 200 bedrooms, together with bath-rooms, offices, reception rooms, public and private dining room, ladies' and gentlemen's writing rooms, retiring rooms, bar, billiard and card rooms. Accommodations for more than 150 guests.

Terms of Sale: Cash, in United States Gold Coin; deeds at expense of purchasers.

For further particulars apply to Messrs. Ballou & Marx, attorneys for plaintiff, at the office, 303 Stangenwald building, Honolulu, or to the undersigned at his office in the Judiciary building, at Honolulu aforesaid.

M. T. SIMONTON,

Dated: Honolulu, Oahu, Territory of Hawaii, February 21, A. D. 1905.

FISHER, ABLES CO. LTD.,

At the annual meeting of the shareholders of Castle & Cooke, Ltd., held in Honolulu on Thursday, March 2, 1905 the following officers were elected to serve for the ensuing year:

G. P. Castle, Vice-President
E. D. Barney, Secretary
W. A. Bowen, Treasurer
L. T. Peck, Auditor

The above named officers, also constitute the Board of Directors for the same period.

C. H. ATHERTON,
7044 Secretary Castle & Cooke, Ltd.

HOSTETTER'S



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Yet you toss about all night, unable to sleep. It's your nerves that are unstrung. Weak nerves are starved nerves and you therefore need some thing to nourish and put vim and vitality into them. For this particular duty Hostetter's Stomach Bitters is highly endorsed by physicians. It is also invaluable in cases of POOR APPETITE, INDIGESTION, DYSPEPSIA, WEAK KIDNEYS, BILIOUSNESS AND MALARIA FEVER AND AGUE. We hope you'll try it at once.

HOSTETTER'S STOMACH - BITTERS

ELECTION OF OFFICERS.

HALEAKALA RANCH COMPANY.

At a special meeting of the stockholders of the Haleakala Ranch Company held at Honolulu on Thursday, March 9th, 1905, the following officers and directors were elected to serve for the ensuing year:

H. P. Baldwin, President
L. A. Thurston, Vice-President
J. P. Cooke, Treasurer
G. M. Rolph, Secretary
W. O. Smith, Auditor

7048 GEO. M. ROLPH, Secretary.

ELECTION OF OFFICERS.

WATERHOUSE INVESTMENT CO., LIMITED.

At the adjourned annual meeting of the Waterhouse Investment Co., Ltd., held in Honolulu on Thursday, February 23, 1905, the following named directors were elected to serve for the ensuing year:

Albert Waterhouse, C. A. Rice, Geo. S. Waterhouse, John Waterhouse, Fred. T. P. Waterhouse.

And at a meeting of the Board of Directors, held on the same date, the following officers were elected to serve for the same period:

Albert Waterhouse, President
John Waterhouse, Vice-President
Fred. T. P. Waterhouse, Secretary and Treasurer

C. A. Rice, Auditor
FRED. T. P. WATERHOUSE, Secretary Waterhouse Investment Co., Ltd. 7046

MEETING NOTICE.

PACIFIC GUANO & FERTILIZER COMPANY.

A special meeting of the stockholders of the Pacific Guano & Fertilizer Company will be held at the office of H. Hackfeld & Co., Ltd., Honolulu, on Saturday, the 18th day of March, 1905, at 10 o'clock a. m., for the purpose of considering amendments to the Charter and such other business as may come before the meeting.

Honolulu, March 8, 1905.
F. KLAMP, Secretary. 7046-March 9, 13, 17.

NOTICE TO STOCKHOLDERS.

OLAA SUGAR COMPANY, LIMITED.

The annual meeting of the stockholders of the Olaa Sugar Co., Ltd., will be held at the rooms of the Chamber of Commerce, Stangenwald Building, Honolulu, on Thursday, March 16, A. D. 1905, at 10 o'clock a. m.

By order of the Board of Directors.
A. W. VAN VALKENBURG, Secretary Olaa Sugar Company, Ltd. Honolulu, March 8, 1905. 7046

BOOKS CLOSED.

OLAA SUGAR COMPANY, LIMITED.

The stock transfer books of this corporation will be closed to transfers from Wednesday, March 8, up to and including Thursday, March 16, 1905.

ALEX. GARVIE, Treasurer. 7046

BOOKS CLOSED.

OAHU SUGAR COMPANY, LTD.

Notice is hereby given that the stockbooks of the Oahu Sugar Co., Ltd., will be closed for transfers from March 11 to March 15, both dates inclusive.

W. PFOTENHAUER, Treasurer Oahu Sugar Co. Ltd. 7048

NOTICE.

TO WHOM IT MAY CONCERN:

Notice is hereby given that T. Shibayama will transact all my business during my absence from the Territory with full Power of Attorney.

Dated March 8, 1905.
K. NORISHUKI

25c per month
Advertiser

MASS MEETINGS OPPOSE LAX SUNDAY LAW

(Continued from page 1.)

prepared, introduced, referred, reported back, and acted upon, each Department of Legislature upon its own bill. The Senate, however, wishes to reconsider its act, which will clear the way for consideration of the House measure probably at early date.

Now this meeting, tonight, is not and cannot be for impeachment purposes, other than an arraignment of ourselves for not having been more keenly alert, if we are unwilling to have change. If there is blame, we cannot escape our share. It would hardly be good form for us, at this time, to attempt great censure towards our Legislature. We must remember that its members are the ones of our choice. We have, by our votes helped to put them where they are. And we should not forget that the work to which we have called them is not only arduous, but often of exceedingly intricate character. Their problems are both important and perplexing. Since we had sufficient confidence in their integrity and ability to vote for them, believing that they would do the best they could in all matters, we must continue that confidence, until they forfeit it by an apparent willful disregard of the best interests of all concerned. The "all concerned" in these islands is peculiarly complex and cosmopolitan in character, and not we, who are here gathered, tonight. None, probably, more than our Legislators realize that they cannot know all things, and are liable to error, unless they may have an occasional expression to guide them, as to the sense of the community upon this or that subject. So if the present situation, in reference to the Sunday question, is not to our liking, no one can be more at fault than we, probably. Tragic may have depended upon the special Sunday law committees to have kept us informed, but were they under obligations to do so? Surely if there has been failure of expression on our part in the past, and the Legislature has been misled thereby, we must accept our full share of responsibility, for whatever mistake may result.

Again, we do not, tonight, presume to enter upon a discussion of the details of either Sunday bill. These are entirely within the province of our law makers. But they are entitled to know our fullest thought and deepest convictions concerning the Sunday question. There are many and excellent varying opinions in reference to Sabbath observance, yet, upon the whole, there may be a growing unanimity of sentiment in regard to it. Probably, so long as free will, or free choice, is universally admitted it will be more and more agreed that each person must after knowing God's original statute, together with Christ's interpretation thereof that each person must settle and work out Sabbath observance, each according to his or her own individual conscience.

But misunderstanding and hopeless confusion arise when we get on to what are called "our rights." Every one is full of alarm, ready for defense or attack, when he regards that his "inalienable rights" are, in any degree, endangered. One person states: "I am a working man. I work steadily and hard during six days of each week, and the strict Sunday constructionist has no right to interfere with my Sunday. Surely I can go to the baseball game if I please." Another man says, "I am a strict Sunday constructionist, so-called. I, also, have inalienable rights, and one is the undisturbed quiet and peace of my Sabbath. The returning of the baseballists, and others, from the game, as they pass my doors, is not conducive to this end." And, still a third, perhaps a business man, says, "I have an undoubted right, from a business point of view, to the best of services from my employees on Monday mornings, which they are not able to give after a pleasure-seeking Sunday. Indeed, Sunday often seems to demoralize them to such an extent that they do not appear to take up the conduct of affairs in a way to which I am certainly entitled. The strikers are not easily gathered up, and earnest application does not take place." Therefore, so far as rights are concerned, there are all kinds of inalienable privileges to which people have legitimate claim, and when we touch upon them, attempting to measure and adjust them, we soon become almost hopelessly entangled. Of course the only thing to do is to determine what is right, so far as we can possibly discover it, and then pursue it.

While there is that which appeals to one's acceptance, to some extent, in the interview with Catholic Bishop Libert, as reported in last night's Bulletin, yet reference is made to the "large army" of clerks, teachers, and others "who are confined to their desks all through the week," and "who need the freedom of the open air." Granted, the fact, or it may have escaped his mind, that a number of years ago, this need was seen and recognized and supplied by a voluntary movement, on the part of both christian, and non-christian houses, where they joined in permitting to their clerks every Saturday afternoon, as an extra half-holiday. This plan has continued in quite a number of houses ever since, and it would be well if it could be more universally adopted. However, there would be but little encouragement to this end, if the baseball and football games, and other sports were to be authorized and transferred to Sunday. Also, so far as teachers are concerned, perhaps the Bishop forgot, for the moment, that their regular occupation, as a rule, continues but five of the seven days of a week. And, further, we doubt if the Bishop could have consistently added his "blessing" to the Sunday baseball game, in view of his expressed opposition to "noisy" demonstrations, had he realized that in modern baseball, a part of the very enjoyment of the game consists in the unrestrained expression of enthusiasm, as given by cheers and shouts, and hoots, and his-

es, and other noises from partisans and other onlookers, etc.

We understand that the changes proposed in the new law, or laws, now before the Legislature are intended to make wider "open" opportunities, both for labor and amusements. Also we understand that games on Sunday can be put down only as they are proved to become what is known in the law as "common nuisance," which, we are correctly informed, becomes, under legal restrictions and decisions, somewhat difficult to establish. Also we are told that admission fees for Sunday games have been prohibited, and therefore there will be little inducement to play on Sunday. Don't you believe it, i. e., the conclusion. For experience elsewhere has developed ways and means of evading the gate fees question, or provision, which, if our informant is correct, have been brought before the courts and technically have come off victorious, so that any such little matter as prohibited admission fees proves no hindrance to the Sunday games. Of course it is not our purpose to advertise how this can be done.

But we are here tonight for the express purpose of registering our convictions on the general Sunday question. March 16, 1894, (eleven years ago) had a quotation at length, before the American League of Honolulu, relative to the right observance of the Sabbath. It expressed my views, quite clearly, and I have never seen any reason for changing. By your permission it is as follows:

"Because an immortal soul tenants our mortal body, God has given us an inalienable Right, one day in seven, in which man may rise to his true dignity. A Seventh Day of Rest from Labor. The workman is on the Sabbath God's Free Man; the day is God's for him (man) and his for God's apart from God, its glory is gone. Therefore any expedient for helping him to spend the Sunday is utterly beneath his acceptance which does not take into account His True Dignity as a being composed of soul and body. The body must not be neglected, but the Claim of the Soul is Paramount."

"It is argued, when Christ came He announced a new principle as to the Sabbath: 'The Sabbath is made for man, and not man for the Sabbath,' and, therefore, the Sabbath is handed over to man to use as he judges most to his advantage; God has relinquished any special claim upon it, and its character is changed from a holy day to a holiday.' There are two answers to this:

"First, taking the verse itself and find the true meaning and force of the preposition 'for,' and we have, 'Sabbath was made on account of man, and not man on account of the Sabbath.' Therefore it is not for man's willful doing with it as he pleased, according to his own private interpretation, but it is 'on account of man's needs as a being, remembering always that his being is made up of body and soul together, and that the one must not be attended to the exclusion of the other. And the

"Second answer is, if you make it a matter for your own personal interpretation as to how the Sabbath is to be used, then you must look to Christ, the rightful Lord of the Sabbath, and see how He used it. How did Christ spend His Sabbaths? 'Synagogue-worship' is a prominent feature of them; it was, we are told, 'His custom.' Again it was His practice to relieve suffering by works of healing and He vindicated such an employment of the day triumphantly against the cavils of the Pharisees. Intimate social intercourse is also a feature of Christ's Sabbaths. After leaving the synagogue, we find Him turning into the house of a friend, a welcome and beloved guest. As to recreation and bodily refreshment, the walk through the cornfields was reckoned by Him no desecration of the day, and He enjoyed the Sabbath evening walk to Emmaus in company with two others, though He deprecated a journey under any circumstances which would destroy the tranquillity of Sabbath rest. 'Pray ye that your flight be not on the Sabbath day.'

"These few gleanings from the life of Christ, our example, and the founder of the Christian dispensation, may serve to show the general principles on which He would have us interpret the command, 'in it thou shalt do no manner of work.'

"We gather, the Sabbath is a day for the direct worship of God, and communion with Him, and as such is called, in the latest book of Scripture, 'The Lord's Day.'

"It is a day for bodily rest and refreshment, in which the toll should cease by which we win our bread in the week."

"It is a day on which all necessary bodily wants may be attended to. It is a day when the ignorant and the suffering have a special claim on us. It is a day for enjoying happy social intercourse with members of our family and intimate friends. Such relaxation as is needed by body and mind, a quiet, private walk, for instance, or the singing of sacred songs, or the enjoyment of the beauties of God's work in creation, is not discordant with the observance of the Sabbath."

While there may be some debatable points in the foregoing lengthy quotation, still, upon the whole, it expresses in general a standard rather ideal in character, as to true Sunday observance. And yet, we do not, of course, advocate any attempt to compel such observance through human law, for we recognize that it could not be done. We do not wish to be misunderstood, and hence repeat, while the obligations outlined above are ideal, so far as our own individual relations to God are concerned, yet they are personal, and cannot be regulated by any human law. We make no contention in this direction. No workable human plan can be developed whereby men can be compelled to acknowledge God in their lives. There is only one Divine plan of salvation, to which man's reason and will and faith must voluntarily

yield. But all that we are pleading for tonight, is, what we believe to be a great fact, that God's Statute on the subject of Sabbath keeping takes precedence, and that our human law should so take shape. Believing this as we do, we feel thoroughly jealous for the Sabbath, as God gave it, and as Christ interpreted it. We believe its sacred character should be preserved. We fear the wider open opportunities for both labor and amusements, lest they prove but a "letting down of the bars." We are apprehensive for the future, lest there be a greater entering in sin. We regard that it is entirely within our recognized prerogatives to call attention of our law makers to the old established fact, that "Righteousness Exalteth a Nation: But Sin is a Reproach to Any People." And we think it right to appeal to every one, to stand by and for our old motto, "The Life of the Land is Perpetuated in Righteousness."

DR. SCUDDER'S POSITION.

Dr. Doremus Scudder made an address full of pith. He introduced one feature which was somewhat of a surprise and this was where he discussed the manner in which Asiatics, and Japanese in particular, coming to the shores of America, would regard American institutions judged from the standpoint of the American observance of Sunday. Either they would get the worst side, which was a wide-open Sunday, or the best side, which was a God-like observance of the Sabbath.

His definition, also, of what might constitute a game which could be played on Sunday, was unique. The law as at present enforced said that no public games should be played. By "public," he understood the meaning to be something which was advertised. Games, however, could be played on Sunday, if they were played in a manner to annoy no one. Dr. Scudder said in part:

"I am not here this evening to plead the cause of the old Jewish Sabbath, that grand old austere observance revived by our Puritan forefathers—may God ever bless their memory—because that Sabbath was ended forever in those sacred words of our Master, 'The Sabbath was made for man and not man for the Sabbath.' I am here tonight to plead the cause of the Christian Sunday, which came from those same words of our Master, and will be the inspiration of the day to the very end of human time: to plead for God's gift to man, humanity's day made for man, founded upon inviolable law of human nature, a guarantee wherever it prevails of liberty to individual men and of the highest civilization."

It seems to me strange that there should be any need to plead for a rest day, a play day, in this day, when the gospel of the absolute necessity of recreation for all men is being preached by the leading scientific and educational exponents all over the world. Our strenuous life demands this rest day. Man must not be worked to death.

"If either of the laws now being considered by those gentlemen of the Legislature, whom I highly respect and honor, whom we have lifted to their high position as our public servants, should prevail, that law-making body will say to our people, 'Your day must be surrendered; you may not rest on Sunday.'"

Dr. Scudder then read the present Sunday laws, which he said he had read only the day before for the first time. He doubted whether more than a dozen persons in the church had read the laws. He commented on the law as he went along, and continued:

"When I read these laws it seemed to me the Territory of Hawaii was to be congratulated upon the sane, liberal and just measures taken for the guidance of the people and this day of rest. It guarantees to workmen generally a day of rest."

"I am sorry tonight to have to resort to 'class talk.' 'Class' does exist here and I have no hesitation in saying that the provisions in the bills now before the Legislature are 'class legislation.'"

"This proposes to rob whom of his Sunday? A capitalist? Not a bit of it. It does propose to take away the day of rest from thousands, and tens of thousands of thousands of our fellow citizens. Barbers? Don't you think that a man who must get shaved on Sunday morning should do so before 9 o'clock, instead of requiring a man to stay in the shop until 11? Would it not be more manly to shave himself that morning and let the barber have his day of rest? The laundryman? Who is being benefited by having laundry work done on Sunday. I blush for this Territory. I read the other day that an unwashed tourist, or glazier, or trolley driver, who did not have enough clean linen to carry him from Yokohama to San Francisco, complained that he could not get any washing done here on Sunday."

"Newspaper printers? I can say to you that one of the editors of the papers here said the present law was sufficient for the printing of the Sunday newspaper, but this law proposes to throw open all printing shops on Sunday as well. Perhaps some of our legislators are troubled because they can not get their printing done fast enough and want to employ men to get out the work faster and by working every day."

"The railroad men? Every freight handler and worker in the Territory may have to work on Sunday under the new law. Many stores may be opened, and others that are closed at 9 a. m. will be open until 11."

"Who is it demands this bill? It is not the laboring man. You cannot find a dozen laboring men who want to work on Sunday. They want their rest day. Who are asking for this law? The capitalists. The few are asking, and the many, the laborers, and it is the white man against the brown and the yellow race."

"I am going to speak to my own class against 'class legislation.' Those of us who have our Sunday, propose to rob those who have it not. Is that honorable? Is it worthy of the Christian man, worthy of the working class in a community like this? Compel every employer of labor to pay double for the work he has done on Sunday as against what he pays during the week, and then see how fast the capitalists will bring a little pressure to bear on the Legislature to have that clause stricken out."

"I would like to have a law passed to have our trolley road pay double wages to the men on Sunday as against the week-day wages, because they take in more on Sunday."

"Where have Hawaii's curses come

from? They have come from the white men. Every one of them, directly or indirectly. Don't misunderstand me. The white man has done wonders for this land. He took that poor thing—the Hawaiians—for the Hawaiian power was not a man—and he gave him power over himself and the right to hold property. He also made it possible for every Hawaiian to say, 'My Country,' not only of this little island, but of the great broad country over which the stars and stripes wave. Made any Hawaiian born upon the soil of the United States a citizen with the privilege of climbing into the chair honored by Washington, Jefferson, Jackson, Lincoln, Grant, Garfield, McKinley and Roosevelt. The white man has given him all that, has given him a Christian home and his God.

"The white man has blessed Hawaii and he has cursed Hawaii. Every disease disseminated among them came from us—the disease that has rotted out the life of these people. That awful curse of drink, of which Kamehameha I had a prophetic vision, was brought here by the white man. The worship of Mammon also. And now we propose to take away from these people their Sunday, their day of rest."

"Mark you, the open Sunday is enslavement. Fight it for all you can."

"Let us rise one step higher on the plane of Americanism. Here is America's open palm extended to Asia. What a beautiful hand this is that America holds forth to Asia. What sort of America is it to hold forth to them, our worst or our best? The Japanese already has his day of rest in his own country. The Japanese comes over to us with increased respect for our own day of rest. We cannot afford to say that America has outgrown the day which our greatest men from Washington down to Webster and Clay and Lincoln to Roosevelt have honored by the keeping of it. Have we Americans in Hawaii any national pride? Then let us show the Japanese the best we have."

"I hope our Legislature will not infringe on or abate the day of rest, our Sunday. Sunday is God's gift to man, implanted in his very nature. The people need this day and we need to guarantee it to every one in order to make him God-like."

"I beseech our eminent Governor who has graced this platform tonight, a man who has my highest admiration, for the splendid and patriotic course he has pursued since he was appointed to his high office. I appeal to our Governor and to our representatives in the Senate and House not to leave God out of this matter of legislation. Make the day beautiful, all that it should be. Open the parks, boulevards, the museums; let us have music, but let not there be the stamp of a dollar upon it, except that dollar which he lifts up to God on that day. May our Legislature never say: 'We, who have the money, may rest on Sunday but you, who have the brawn, must not rest on Sunday.'"

The services were then brought to a close with prayer by Rev. Dr. Kincaid.

KAWAIAHAO CHURCH.

An enthusiastic audience that filled the downstairs portion of the great auditorium of Kawaiaha Church and overflowed into the gallery met last night to protest against the repeal of the present Sunday law and the making of a wide-open Sunday in these Islands. The audience was made up of both Hawaiians and haoles and many young people were seen. Hymns by the congregation and several selections by the choir varied the program.

Rev. H. H. Parker, pastor of Kawaiaha Church, presided at the meeting and the speakers were seated on the platform. Mr. Walter C. Weedon read the scripture lesson from the twelfth chapter of Matthew, and Rev. W. N. Lono, pastor of Kaunakapili Church, offered prayer. Rev. John W. Wadman of the Methodist Church was the first speaker. He made an eloquent plea for Sabbath observance on account of the home. He was followed by Rev. Mr. Lono, who made a witty and interesting address in Hawaiian. His telling points were put in such a clever way that the audience was kept in good humor throughout his address.

Hon. P. C. Jones was the next speaker. He stated in clear terms the present issue and then told the arguments for and against the present Sunday law. Some say that the church people can go to church and churches should do as they wish so long as they do not bother them. But the church people can not thus drop the question, for they believe in the sacredness of the Lord's Day and believe that it should be observed. We need a day of rest every seventh day. France tried to change it to every tenth day, but had to go back to the old way. A wide-open Sunday would be the greatest harm that could come to the Christian church. The breaking of the Sabbath is often the first downward step in a young man's career.

Some have said that the cigar stores should be open on Sunday, but the poor cigar store clerk is surely entitled to his day of rest. Sheriff Henry reports that whereas, when the law was not enforced, there were fifteen to twenty-five drunks every Sunday; now there are but one or two. A new law would be the worst thing that could happen to the Territory. God made the Sabbath not for us to desecrate, but for us to cultivate our spiritual life in.

After Mr. Jones, Rev. S. L. Desha made an eloquent appeal for the observance of the Sabbath. His remarks were in Hawaiian. The last speaker of the evening was Rev. Mr. Snodgrass of the Christian Church.

A petition to the Legislature asking that no change be made in the present Sunday law was adopted by a rising vote. After the singing of "America" the congregation was dismissed with the benediction.

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